

# *Attainment of Krishna*

By

## *Utterance of Krishna-Krishna*

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"Is this the way to perform the Japa ( i. e. the Silent repetition of the sacred name of God ) ? Do you mechanically complete the prescribed number of the repetitions of the name, merely due to an impressment ? Utter each and every Syllable of the mantra ( i.e. the sacred name of God ) from the deep bottom of the heart with the slow-steady and solemn mind, being conscious of the meaning and signification commune with it, and be one with it." He said so, in one similar harmonious tone and shook my head. Being startled, I saw before my eyes a tall strong and radiant sage. I left my rosary exactly there itself, bowed at his feet, offered him my seat and sat nearby on the ground.

This sage was not unknown to me. I had seen him in my early age, when I was not even eight years old. He sometimes visited my grand-father. I well remembered his cocoanut gifts granted to me. His plump face shone with such an attractive lustre that, having perceived once, would produce a much profound impression in the heart. A robust Nepali body, a seldom free intercourse with the people and a solitary meditation by residing over in his hermitage—were the peculiarities

of his life. During the rainy season, he used to go mostly to Nepal, and for the rest of the period, he stayed at a small cottage, constructed in the shade of a huge banyan tree at a distance of two miles from my village. I had often seen him, but today's visit was unusual. To day at 4' O clock in the morning, when I was hastily telling the beads of my rosary to complete the prescribed number of the repetitions of the name, all of a sudden, I had his divine sight, and saying the above said, he sat on that small seat, which I offered to him. He was silent and I too, looking at his feet was silent. Thus, almost about a quarter of an hour passed away.

Breaking the silence, he said : "You need not feel surprised at my preent visit. I had heard that, after having literally studied the Upanishads, etc., you had returned and were pursuing the path of realisation of God. So, I thought, I would look you up. The reason for coming at this early hour is that this is an appropriate time to know about the innermost true tendencies of the people. To know an internal inclination of a person, one must see what does he do, when he sleeps and alike, when he awakes, as the nature of the work performed at both these stages place a person closer to his interest and inclination. I was pleased on seeing you uttering God's name. Your benign desire and readiness is, indeed, praiseworthy, but your method, of course, needs an improvement." I desired, to know, what improvements were necessary in my performance, but avoiding my question at that time, he said : "Come on, let us now make a move to the Ganges. With a good fresh air of an early dawn, a current of fresh inspiration and new promptness flows in the body; the mind becomes happy-go-

lucky; and moreover, the Physical Exercise is also done. Therefore, let us proceed to the Ganges. We will have the bath as well as the morning walk." He proceeded forward and I followed him.

I have a natural love and affection for Gangaji ( i. e. the sacred river Ganges ). A Sandbank, the lovely trees of a Sandbank, and the playfulness of the waves of Gangaji forcibly seize away my mind. Not once but so many times, I sincerely and earnestly desire to stay at the bank of Gangaji, to drink only the holy water of Gangaji and to roll over and over again on the sand, glittering like gold and soft like butter.

While following him, I had only one thought in my mind that today, I, along with Paramhansji, would have good bath in Gangaji and would learn from him, the process of the performance of the Japa and of the meditation. On the way, neither he nor I had any talk. We both remained silent, but how far was Gangaji ? Only a little more than a mile, instantaneously, we reached there. After performing our daily chores, we sat down beneath a beautiful banyan tree. Observing the attitude of Paramhansji, I asked him ; "Oh Swami ! If while doing the Japa, we do not consider the fact of a completion of a particular number of the repetition of the name, then how is it possible ? Isn't it the best to do the Japa of the name as soon as possible, as well as, as much as possible ?" On my respectful query, he responded : "Why not ? The name of God is always the best, irrespective of the mode and manner in which it is taken. But, if there is an association and an identification of the sentiment, the mind, the vital breath and the sense of taste with the utterance of the name, then the per-

formance of the Japa definitely and positively yields its fruit at every step. Each and every utterance of the name then provides with an endless rejoicing. Mere utterance of the name also, of course, does succeed in yielding the fruit, but with some delay."

"Look ! I clearly tell you". Thus, paramhansji started speaking : "Generally, the Japa of the name is a function of an organ of speech, which is an organ of action directed through the power of the supreme soul. The idea behind the performance of the Japa is to identify the breathing with the utterance of the name of God. If the Japa is performed with the sound and the movement of the tongue is regular and rhythmic, then the breathing movement also, accordingly becomes regular. Instead of uttering Ram-Ram, five to seven times in the same breath, in a discordant tone, it is much better to utter only once, but in an accordant tone. In doing the Japa slowly-steadily and solemnly like, 'Ra.....m, Ra.....m,' it would not be necessary to perform the 'Pranayam' ( i. e, the process of restraining the inhalation and exhalation of the breaths ) separately and the vital breath would automatically be controlled. By having the control and regulation over the power of action i. e. the movement of the tongue, the identification of the movement of the breathing with that of the tongue is accomplished, per se. Till now, I have talked about the gross activity. Japa is a function, not only of an organ of action. In comparison to the other organs, the organ of speech has a peculiarity, which is that attached to it is the organ of perception, known as 'Kasna'. A majority of the people perform the Japa by the organ of the speech alone and do not use the organ of the perception. What about the use, when they don't

even know about its nature and form. The function of the Rasna is to taste. If the organ of the speech utter the name; the organ of the perception take relish of the sweetness of each and every utterance of the name, then this performance is pleasurable in its effect, not only in the future, but at present also. Thus, the retention of relish in the name of God excludes the necessity of separately restraining the sense organs and there is a spontaneous identification of the organ of perception and the mind. With the regular movement of the tongue, the organ of the speech gets absorbed in the vital breath and with the taking of the relish, the organ of the perception gets absorbed in the mind. If at this juncture, a thought is given to the meaning of the mantra, it is needless to say that, in this process of thinking, both the vital breath and the mind would be identified. The identity of the vital breath and the mind alone is the opening of 'Sushumna' ( i. e. one of the three principal nerves of the body ). The activation of 'Sushumna' alone is, initially, a stage of concentration, and later on, a stage of meditation. The sum and the substance of the entire talk is that the following three facts should be taken into consideration in the performance of the Japa—(a) the utterance of the mantra in a slow, steady and solemn manner, and with a constant and regular movement; (b) the relishing of the sweetness of the mantra; (c) and the thinking of the meaning of the mantra. If so, there is no need either of Hatha-yoga or of Layáyoga; the performance of Japa alone will afford a perfect and a successful method of God realisation. One more thing, the thinking of the meaning of the mantra does not imply to identify separately the literal meaning of each and every syllable or word of the mantra; the whole and

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sole meaning of the Mantra is one's own adored deity, which the mantra represents and which is to be realised; and hence, the thinking of the meaning of the mantra implies the concentration on that form of the deity, which is imprinted deeply in the deep down recesses of the heart."

"If you could, after understanding this talk, accordingly perform the Japa, you would definitely and positively obtain a success". Saying so, he concluded his lecture. I desired to listen still something more from him. I was finding great difficulties in performing the Japa, in accordance with the admonition of Paramhansji. But, I did not think it appropriate to ask anything at that time. The sun was rising in the horizon and the day was advancing. I did not know, whether he would make a move towards his cottage or towards my home. Hence, I remained quiet, understanding my sentiment, he started walking therefrom and I too followed him.

Paramhansji's cottage was situated at a very beautiful location. A great pond of water, extremely beautiful dense trees were worthseeing. Sometimes, paramhansji used to talk with those trees for hours together. In the surrounding villages, he was famous as a divine personage, endowed with the supernatural powers. Therefore, nobody would come there against his will. When we reached the cottage, it was completely solitary. Leaving me outside, Paramhansji addicted to meditating in his isolated hermitage, and sitting outside, I started contemplating over the mighty obstacles to be confronted on the path of accomplishment. I was thinking that the means to an end should be the simplest and the easiest. Being pressed and powdered, since different lives, in a wheel of difficulties, if a creature, even while stepping towards the Almighty God, was to

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be surrounded by the obscurities and severities, and thereby, to be trampled and afflicted by them, then what was the difference between an ordinary state and a state of accomplishment. Seeing my incapability, flimsiness and fickleness, I became despondent. With true heart, I prayed : "Oh Lord ! I don't know, how are you ? Where do you stay ? What is the key to reach you ? I don't have any means and device, even to know all this about you. Now, you only are a supporter of a supportless like me; a pitiful to a piteous like me, a benefactor to a beggar like me. I am in your shelter. You alone show me and guide me your path". Praying thus, I was so much absorbed that, I did not even notice about how much time was passed.

At 2'0 clock in the afternoon, Paramhansji came out of a cottage. After having the food, he himself said, "There is absolutely no difficulty in respect of the path of accomplishment and devotion. It seems to be arduous, only to the time that, a foot is not placed on it, and an initiative is not taken. Succeed the steps on this path, and then, all your problems would themselves automatically be solved. What is considered as an obstacle by the mundane people is supposed to be a boon for the accomplishers and the devotees. The perplexity and adversity alone is an opportunity for the development of their self-power and self-confidence. One who has strongly determined that he will definitely and positively attain his attainable and stop not till the goal is reached, then what is such difficulty, which can distract him from his path of accomplishment. The problem itself is also a penance, which promotes the promotives to proceed upward. One who has not faced

the problems in life, what is the proof that he has proceeded a little further on his life-path".

We Shared many other talks also and they had influential effect on my mind. I firmly decided that what soever might be, I would, from that day itself, adhere to the path of accomplishment without taking even the slightest notice of the mighty obstacles. I experienced as if, a divine power coming out of the body and the eyes of Paramhansji was penetrating in me; and an extraordinary warm enthusiasm was inspiring within me. Sitting in front of him, I became concentrated. The steadiness and calmness emerged in my heart. I could realised that no problem would then encounter on my path towards perfection.

Returning home, I commenced the performance of the Japa, in accordance with the admonition of Paramhansji. Sitting steadily and persistently on a seat, in a particular posture, utilising all my life and astral force; and without moving the lips, I uttered the name of god—

Kri ... .. shna !

Kri ... .. shna !

Kri ... .. shna !

Kri ... .. shna !

This activity was being performed through the power of the vital breath. The whole mind was completely absorbed in the utterance of the name. The operation involved the complete control of the vital breath and the mind. The sense of taste actively enjoyed the name. Initially, the mind would sometimes wonder about and the performance would be superficial. But, soon it was being realised that the Japa, which

was being performed without the use of force and energy on my part, was not having an apparent and visible influence on my body as well as on my mind. So, I used to be careful immediately, and again utter the name per force. With the continuation of the constant, concentrated efforts, the whole process became automatic. The breathing movement became regular and in tune with the utterance of the name, per se. I did not have to pay any conscious attention to the control of mind and the vital breath. I had to pay attention only towards my force and energy. In the Japa, the utterance of a letter 'k' was guttural and that of RI. SH. NA. was cerebral. This resulted in natural Sublimation of the vital breath headwards. Later on, I used to become oblivious of the movements of my pran (i. e. the vital breath) as well; and my mind became controlled and concentrated without any effort. In that state, I had a realisation that I was not the gross body, but was an astral form of the same shape and size. Only the dense light identical to my body in form and figure would exist before my mind. Should the mental eye ever travel outside the body, I would find a halo around my astral form of light. The implicit meaning is that my mind did not perceive any physical or aquatic material. It experienced only light and lustre. The utterance of Kri..... Shna !      Kri..... Shna !

Continued within this radiant body, and it appeared, as it, the astral life was attaining the heights of sublimity. This was not an act of my imagination for I was not entertaining any thoughts or imagination, except performing the Japa, and so, undoubtedly this was the result of the animation of the syllables of the divine name of god.

This divine light began to converge in my forehead. Definitely, this experience was a result of the constant practice of several months. Sometimes it gave the appearance that even if thousands and thousands of Suns were accumulated, still their brilliant light could not stand in comparison with the light converged in the forehead. At the pivot of that converged light also, some activity seemed to be performed and the performance of the name of Krishna-Krishna continued with full force, as before. I had lost interest in the outside world and was very much reluctant to even open my eyes. But whenever I did so, I saw only the same divine light outside. Although, after a few moments, the diversities did exist outside, every now and then a streak of light shone amidst them. Mostly at that time also the Japa of the name continued within me. The divine name of Krishna had got animated and was persistent in all my actions and movements without any effort, and it appeared to permeate every particle of the earth.

With the practice of a few days, the divine light converged in the forehead had become conscious and animated. The radiant light, splendid like the sun and as pleasant as the moonshine, exhibited a blue-bright-brilliance, which would appear off and on, and sometimes show off its crown; sometimes the pitamber ( i.e. a yellow silken overcloth ); and at other times the radiance of the nails of the lotus-feet would be visible like a lightning against the dark clouds. My attention had now moved from the light, which now appeared to be crude and uneven, to this blue-bright brilliance, for which my heart eagerly yearned. Even a single moment was an era. But, when my torment of separation became intolerable, the splendid

vision would invariably appear at least once and play before me. Even while having this experience, a constant utterance of Krishna-Krishna never stopped.

Now, the form of my meditation was transformed, when I became concentrated, this material body did not exist in my memory; but one another body, identical to this elemental body in its form and figure, but which was not structured by the five materialistic elements; the one which was brilliant and radiant, celestial, and divine had evidently manifested. The fact that this divine body had manifested, did not exist in my memory; on the contrary, I experienced that I was that divine body itself. In that divine body also, a constant utterance of Krishna-Krishna continued. In my that heart also, there was restlessness and excitement for Shri-Krishna. My eyes were earnestly longing for beholding him, my arms were always spread for embracing him. If someone could analysis every pore of my body with heart and soul, he would have realized that it was strongly baited up only with the desire of having association with Shri-Krishna. Throughout my body, only a single current would flow that I should be completely drenched and wet by an ambrosial stream, flowing from the lotus feet of Shri-Krishna.

It wasn't that at that time, I did not have the sight of Shri-Krishna; I had and had again and again. Some times, I had his vision after every moment. But, I was not satisfied with that. At least for me, a time gap of even one moment was bigger than a 'Kalpa' ( i. e. a day of Brahma, consisting of 4320,000,000 years of mortals ). Shri Krishna came, but before I could perceive him intently and fully, he went away. I

stood with a garland in hands to garland him, and he disappeared. But this did not remain for many days. He came laughingly, playing a flute, and with a slow, dignified and graceful gait. After being appeared, Sometimes he placed his hand on my head and sometimes slapped me with love. I hereby, was delighted by heart and soul and drenched into the tears of iocosity and gaiety. I touched his feet, garlanded him, served delicious and scrumptious fruits. Put up lovely fragrant flowers in his dark blank curly hair, danced about in front of him by holding a camphor in my hand, and thus, became intoxicated and absorbed without being least conscious about the Physical body. On being conscious, I found myself in his blissful Jap. He would awaken me, bring me to senses, fondle me, love me, have sweet love talks with me and what not ? I was his and he was mines. On return to the conscious body from the depths of meditation, I would experience that an echo of Krishna-Krishna was buzzing from every pore of my body. The whole universe and the spaces beyond were re-echoing with that pure divine echo of the sweet sound of the name. An undescribable, unexplainable blissful essence was constantly flourey from the deep bottom of each and every object on the earth. The experience was a unique bliss.

From the gross view-point, all this was a state of my meditation. But, in my experience, I was not conscious of any grossness. Besides this, there was no other grossness left over for me. This and this alone was both gross as well as subtle. At least in my mind, it was so. If an ambrosial association of Almighty Lord continues to be available, where does the question of gross and subtle arise at all ? Those who can not acq-

uire and experience in their heart, the heartly love and affection of God, mostly they alone express their verbal bewilderment for having physical association with him. Those who feel happy in the heart, with the experience of this heartly love and affection of God, why should they come out away from this heartly exaltation, when they have to worry about the outside. I experienced heavenly pleasure in that state of my meditation and wished to be in that itself. Why should I desire to come to a stage or to enter to a physical body, which deprived me from that eternal blissful experience. If, with the inspiration of the people, I had to involve myself into the outside practical dealings, every moment the attraction of the inner world would bewitch me to reach there. With the completion of the outside activity, I would reach in the blissful inner-world. The vision of Shri-Krishna before my astral body constituted a constant temptation to divert me away from the external world.

One day, I was returning home after having the bath in Gongaji. Seeing on the way, a huge, extensive forest of 'Palash' ( i. e. trees of 'butea' ), I had the desire of being there. I went there and sat under a lovely beautiful shade of a small tree. It was a wintery early morning and there was nobody present. It was so lonely and quiet that the sap-sap sound of the wind could also easily be heard. Assuming the 'Swastik' posture (i. e. 'Swastikasana' sitting down in the posture of crossed legs ), I placed my hands on the lap; and closing my eyes, I used a somewhat little power to stress the sound of Krishna-Krishna. But to my surprise, my eyelids did not wink; crossing the walls of the eyelids, an all powerful light penetrated into the

pupils of my eyes, and not with standing the use of the force, I was incapable in closing my eyes. I then saw that there was neither a forest nor a tree beneath which I sat, and whose memory was still fresh to my mind. But, a solid dense light pervaded all sides, amidst which my astral body was seated in exactly the same 'swastik' posture. I thought, perhaps it might be an amorous sport of my mind and again tried to close my eyes, but my eyelids did not blink at all. A little distance away and almost about two feet above the surface of the ground, I observed a most beautiful divine child smiling. His complexion was fair; he was wearing an underwear of flowers and a crown and divine ornaments on the hands and the feet of flowers. He was having a peacock feather in his crown; and he was holding in his hands a flute, lightly placed on his lips. A sonorous sound of the flute raptured the innermost recesses of my heart. Seeing him, I became startled. The flute and the peacock feather clearly demonstrated that he was no other than Shri-Krishna. I wondered Shri-Krishna, indeed. But he is of dark complexion; how has he become so fair ! I tried to prostrate low at his feet, but my body had become so stiff and static that it would not move even a bit; I desired to express my heartily feelings to him, but my mouth would not open to speak out even a word; I endeavoured to fold my hands, but the hands would not rise from their place. My heart was full of joy, the body with sensations and the eyes with tears. I was only looking at him, and he, smilingly, playing the flute, dancing slowly and gracefully, would stop short above the surface of the ground, sometimes to my right, sometimes to my left, and sometimes in the front. I was only gazing blissfully at him, who knows how much time passed away.

Their movement of his lips broke the silence; the nectar of his sweet words fell in my ears. He said : "I am fair as well as dark; you know I contemplate on my fair beloved. You want to touch me only at this time and merely in this form. This entire universe, in which you exist, and which you perceive, is a ground of my amorous sport ( i. e. the Raas Lila ). In each and every minute particle of the entire world, my divine amorous sport is being displayed. The whole world is an image of mine and my beloved. It is entirely due to your defective vision that you perceive the world in gross, subtle or causal form. Why do you consider the east as the west and me as the mortal world ? This whole world is a display of my dual form. What the mundane people consider an excellent or wretched; high or low; inside that, in the pudendum of that, where the eyesight of the worldly people does not and can not reach; there an eternal, infinite, succulent, sweet, dalliant amorous sport of mine is being displayed in an accordant manner, and you will find the sweetest undiluted bliss."

Shri-Krishna became silent. Wherever my sight could carry, I saw the vision of the divine consort surrounded by dancing maidens. My body, the universe, every beat of the heart and the faculty of the mind was full of the divine sport. Cannot say how long I continued to enjoy the vision of the divine dalliant amorous sport. At last I observed the divine couple ( Shri Radha and Shri Krishna ) standing with their attendant maidens, I bowed low to touch their feet, but the vision disappeared I returned to the mundane plane and found the same forest and the same tree under which I had seated myself, and every particle of my body was still deeply uttering Kri.. shna. Kri.....Shna. In the near distance, I saw Swami Paramhansji, who had initiated me in the method, approaching with an earthen pot in his hand.